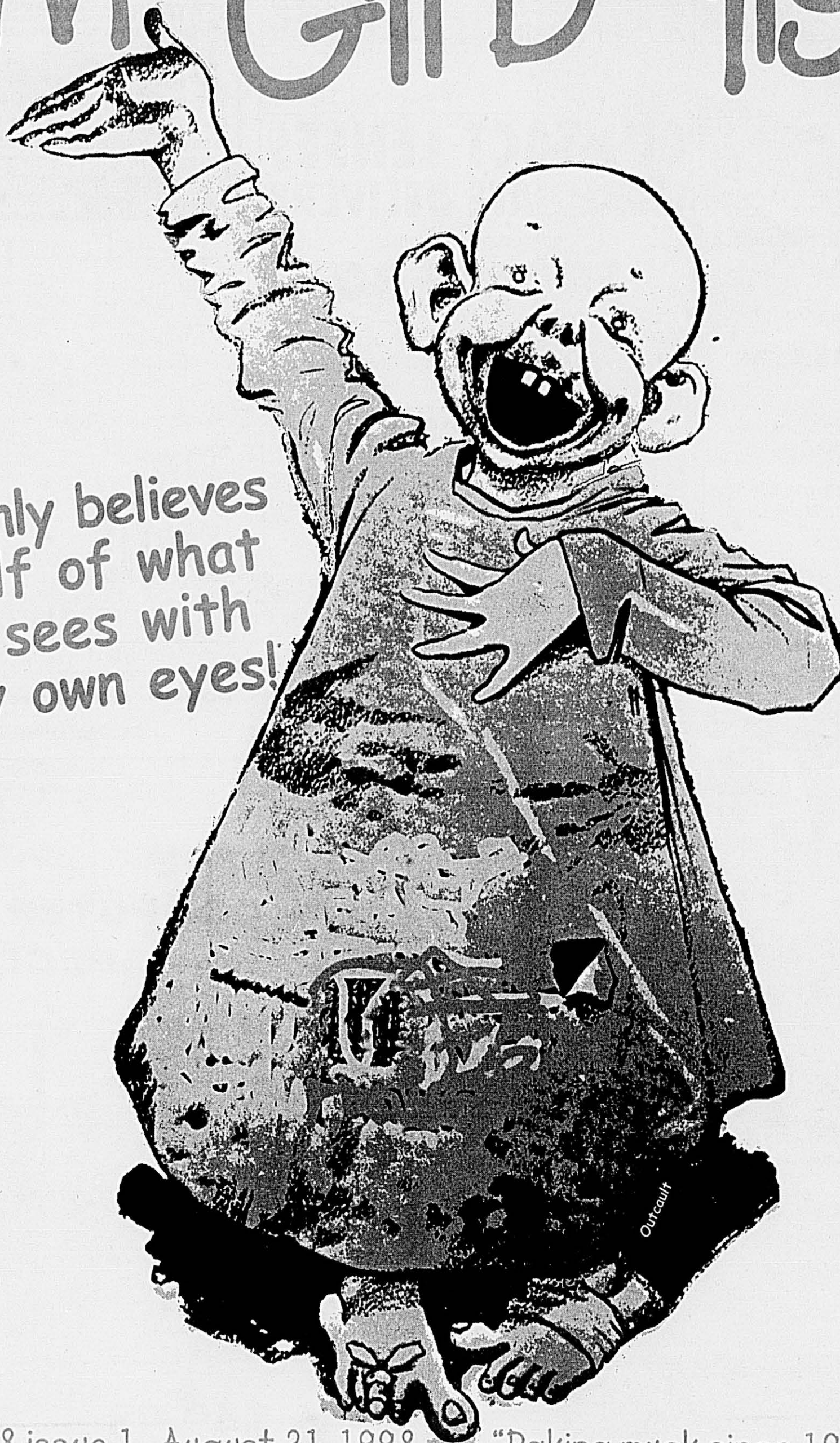


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Back to the Basement, in the Belly of the Beast

EDITORIAL

The August sun doesn't beat down on our backs as deliciously as it did midsummer. It has become sleepy, exhausted, as it rolls over to meet its demise. Summer falters and stumbles under the weight of a stronger, more vicious, season.

There are optimistic little flowers planted annually across campus, enticing us past the Milton gates. Yet, their brief existence is irrelevant to the veteran student. The insulating metal gates will snap like the jaws of a carnivorous plant.

And once again we are all caught, like flailing flies, in its swollen crowded belly.

As the Daily editorial board we are just settling down into our office in the basement of the Shatner building for the beginning of another new year. At times the campus environment can be politically hostile to subversive ideas. But perhaps that's why we feel so at home here.

We accept the criticism which we are faced with, some of which is justly warranted. We make no claims to perfection.

Much of the less thoughtful criticism the paper receives we acknowledge as an inescapable consequence of taking independent social and political stances. These are the monotonous, historically repetitive claims: "self-righteous", "elitists", "left-

ists."

As well, we realize that in deciding to openly discuss and scrutinize actions of the McGill administration, we have exposed ourselves to yet another powerful adversary.

Sometimes we are accused of being irrelevant to McGill students which we view not so much as a reproach on ourselves but as an insult to the student community as a whole. These critics seem to have decided to speak on behalf of the intellectual and social interests of the student population. Further, they are inferring that McGill students are no longer concerned with, or interested in, issues pertaining to social equality and activism.

The McGill Daily has worked hard, historically and presently, to free our

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contents from the political interests of the university and SSMU. In addition, we seek autonomy from the financial interests of our advertisers. In doing so we have incited some hostility. We take pride in the fact that our work has created opposition. It remains as evidence of our influence and visibil-

ity.

This year's editorial board is assuming its role in the belly of the beast that is Shatner. And we invite you to join us: to write, to read to support and to criticize. Because it can only make us stronger.

The McGill Daily

volume 88 number 1

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email:

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editorial:

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business manager:

MARIAN SCHIRER

assistant business manager:

JO-ANNE PICKEL

advertising management:

LETTY MATTEO, BORIS SHEDOV

advertising layout and design:

MARK BROOKER

contributors:

GABE FLORES

co-ordinating editor:

VERDA COOK

co-ordinating news editor:

JEFF WEBBER

co-ordinating culture editor:

MATTHEW MURPHY

news editors:

JASON CHOW

culture editors:

ANNA ALFREIDSON, PAUL REEVE

features editor:

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photo editor:

LORI BRAUN

layout and design co-ordinators:

LOUISE ADDARIO-BERRY, AMY PAPAELAS

office manager/online editor:

départ français:

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CONTENTS

page 4: Pay- Equity and
the Liberals

page 6: Frosh Reformed?

page 7: Sign Debate in
Chinatown

page 8-9: User's Guide to
The McGill Daily

page 11: NAFTA Lawsuits
and the MAI

page 12: Happiness:
Rational Pursuit or
Relic of Childhood?

page 13: Nuclear Reactors

page 16: Assembly of First
Nations and Supreme Court
Decision

page 18: The Texture of Soli-
tude and Russell Smith's
Noise

page 19: The Modern
Rhythm of Dance

page 20: Gay Pride
Photo Essay

COMMENT

Chrétien and His Cronies Forget Promises on Pay-Equity

by Jeff Webber

Our federal Liberal government seems confused on their stance regarding pay-equity. It appears to be a fairly simple concept: women get paid equally to men for work deemed of equal value. In a 1993 letter to the Public Service Alliance of Canada (PSAC), Jean Chrétien, as leader of the Opposition, agreed. The letter clearly states Chrétien's commitment to abide by a decision of a Human Rights tribunal.

Well Chrétien, predictably, has had a change of heart. In light of other court decisions since 1993, the Prime Minister suggests that circumstances have changed enough to justify abandonment of his former promises. It seems that Chrétien, along with other Liberal party members such as Treasury Board President Marcel Massé, no longer perceive women's rights to equal pay for work of equal value as legitimate. Massé claims, "the principle of equity is a principle that we have accepted." Yes, and so agrees Chrétien. Both bold men are willing to

assert the theoretical validity of equal pay for women. However, to apply this principle, they argue, is fiscally absurd.

In an effort to reinforce the idea that paying women equally is too costly, Chrétien has come forward with unsubstantiated, or more accurately, grossly exaggerated figures of how much implementing the tribunal's decision would cost taxpayers. The Prime Minister told *The Globe And Mail* that "a lot of people think that \$5-billion is a lot of money. It's not my money. It's not your money."

A few points of clarification are necessary. First, Treasury Board officials have estimated that the overall cost of implementation would be approximately \$4-billion, not \$5-billion. Second, this is not a one time, lump sum payment. The payment process could be spread over a period of a few years. Finally, around one-quarter of the money will go directly back to the government's coffers through taxes. This suggests that the actual amount to be paid by the fed-

eral government would be \$3-billion rather than \$5-billion as purported by Chrétien.

In another line of defense,



PRIME MINISTER JEAN CHRÉTIEN

Chrétien argued it was a lot of money for the government to pay because the government has other humane priorities. "Yes, it's a lot because we have our priorities in government." One of the priorities listed by the Prime Minister was the need to provide funding for health care. This is rather

ironic coming from the mastermind behind the consistently diminishing transfer payments to the provinces over the last one and a half terms in Ottawa. Hardly its solution, the Liberal government is the cause of health care erosion.

To illustrate the extremity of Chrétien's position, it is useful to take into account that even some members of the Liberal caucus, primarily females, are urging the Prime Minister and his allies to accept the tribunal's decision and to abandon their plans to appeal. One such person is senator Celine Hervieux-

Payette who was appointed by Chrétien himself. She begged the question, "Is it principle or is it dollars on the table? I think most Canadians would want to see us go with principles rather than dollars and find some way around the dollars on the table."

What Chrétien and his co-

conspirators might consider—had they an ounce of respect for the 200,000 secretaries, clerks, librarians and others affected by the tribunal's decision—is that it might be best to pay out the less-than-insinuated amount to those deserving people (primarily women), whose average annual income at the time of the decision was \$20,000. The option Chrétien prefers, is that of incurring further costs to taxpayers by proceeding with an appeal and perpetuating the government's negligence in a 14 year old issue.

The Liberals have until August 28 to decide whether or not to appeal. Let's not forget if and when they forget their promises.

(Just before this going to press it has been reported that the Liberal government has indeed appealed the pay-equity ruling from the same tribunal that they set up themselves; the same tribunal whose decision Chrétien explicitly promised to abide by in 1993.)

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Frosh Reformed?

In the past it's been beer! beer! beer!

by Ben Hardy

Frosh Week has a reputation among many as nothing more than a series of pub crawls, residence parties, drinking games and other alcohol centred activities. Last year, the official t-shirts for Management Frosh even read "What do you want to drink today?" in a font similar to the Microsoft ad slogan "Where do you want to go today?".

However, Student Society of McGill University (SSMU) Frosh Co-ordinators Cheryl Rosebush and Jawad H. Qureshi claim that this reputation, while perhaps true in the past, no longer represents the Frosh program accurately.

"The first year there was quite a bit of resistance (from SSMU), but it's gotten progressively better since then, and this year they've been extremely supportive".

Indeed, Qureshi has previously served as an Alternative Frosh leader, and has used that experience to refine the SSMU program. "It's different this year in a lot of ways...We all sat down and gave suggestions...We put forward a lot of recommendations, and we tried to implement as many as possible."

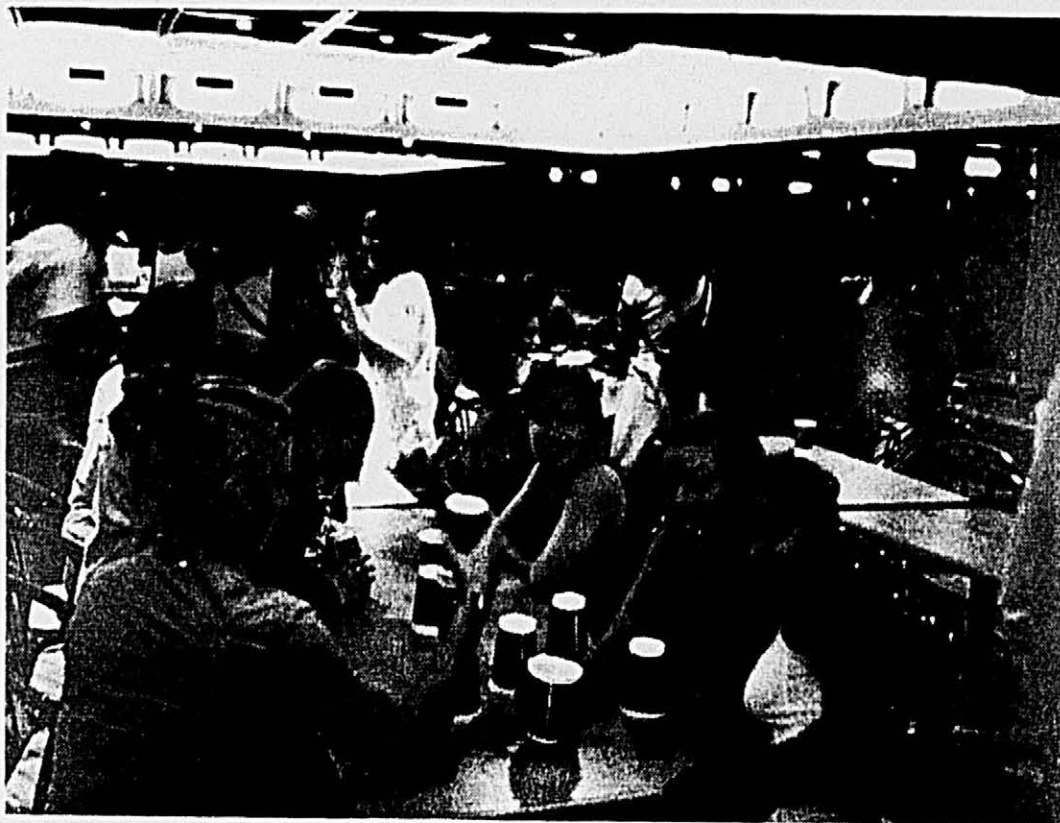
To this end, a number of changes have been introduced to the program. Steps are be-

they won't do a good job."

"We wanted to be very blunt about that and we asked on the application if you would be willing to forgo or limit alcohol for the weekend."

However, it seems that this approach has not been adopted by the faculty Frosh programs which preceded SSMU and Alternative Frosh last week, as one observed group leaders engaging in the drinking games which served as one evening's primary mode of 'bonding'.

"More beer, more beer, more beer," chanted members of Science Frosh group, as they were herded into Gert's, where they



"It has a reputation as being a drinking binge, this year we're trying to make sure that's not the case. We're more conscious of alcohol," says Qureshi, "Alcohol is there, but we don't want it to be the focus."

"I want everyone to be safe," adds Rosebush, "It's ok to have a few parties with alcohol but that's not the main reason that we're here."

Three years ago, the Alternative Frosh program was inaugurated in an attempt to provide another option for incoming students, offering its participants workshops, discussion groups and tours in addition to the usual assortment of nightly parties.

"You get to know people a lot quicker, it's a different feeling, a different experience," according to Co-ordinator Matt Lederman, "It was started because what was offered to us by SSMU was basically a lot of eating and drinking. We wanted to try and point out how to get involved at McGill and to make your time here worth while."

ing taken to curb underage drinking, a greater number of non-drinking activities are offered (such as rock climbing, white water rafting and rollerblading) and Frosh leaders are obliged to limit their alcohol consumption.

In the past, much criticism of Frosh programs has centered on the group leaders. "One of the main problems that they used to have is the selection of leaders. They used to basically just take anyone, and what they got was a lot of people who were mostly just interested in drinking with first year students or picking up first year students," says Lederman.

The more involved selection and training process for leaders is one of the key changes in this year's SSMU program. "I knew coming in that what makes a Frosh program is the leaders," notes Rosebush.

"We tried to bring out the cream of students as Frosh leaders," adds Qureshi, "If they're drunk and passing out,

received, unfortunately, not beer but shots of Sambuca only after producing 2 bras, 2 pairs of boxer shorts and one condom from among the group.

Moments later, upstairs in the Shatner cafeteria, one Frosh participant was overheard asking her friend, "Are you ready to go?"

Her response: "I'm ready to drink some more."

Another issue not often considered is the image of McGill that Frosh week puts forth to the city as a whole. During the past week, groups of Frosh could often be seen throughout Montreal, beyond campus in the surrounding streets of downtown, the McGill ghetto, and the Plateau. Their behavior is often considered disruptive and obnoxious. Shortly after several groups chanting wildly passed by on Wednesday evening one patron in a café on Blvd. St. Laurent was overheard remarking, "Why do they have to subject us to this? Can't they keep that on campus?"

Chinatown vs. Province

Chinese Coalition challenges sign laws.

by Jason Chow

The province's pursuit on Chinatown has prompted many Montréal Chinese to fight back.

The Coalition for Chinatown, an umbrella group for more than 20 non-profit organizations from the Montréal Chinese community, is spearheading a challenge over Québec's infamous sign laws.

In a press release, the Coalition requested "the intervention" of the Québec Human Rights Commission, involving an agreement reached by the Québec Department of Culture and Communi-

cation and the Montréal Chinese Chamber of Commerce, concerning the applicability of Bill 101 in Chinatown.

The Coalition is unsatisfied with the recent entente reached between the Chamber and the government. The deal promised more use of French on signs and restaurant menus by Chinese merchants while the language inspectors would abstain from levying fines.

The group stated that ethnic languages are vital, concrete expressions of the right of minorities to

develop and maintain their own cultural interests as stated in the Québec Charter of Human Rights and Freedoms and in international law.

The organization also called for a return to a clause in the original version of Bill 101, whereby ethnic languages (meaning all languages excluding French and English) would be exempt from the application of the sign law.

Douglas Yip, spokesperson for the Coalition, argued that Chinese and other ethnic languages are threatened and "do not enjoy the same guarantees as English does." The anglophone community, he said, enjoys basic rights to control and manage their social service and educational institutions while ethnic mi-

norities do not.

The implications of this case on other minority groups within Québec are significant, according to Yip. "This challenge impacts many ethnic communities," he claims. If his group wins the case, he foresees many other linguistic minorities following in suit. He cited that the anglophone community would not be affected since many of their language rights are entrenched.

In the winter of 1997, the language police sent letters to merchants requesting their compliance with the sign laws

behalf of the entire Chinese community would be a "misrepresentation of views."

The Coalition has been questioned from within the community about their intentions because since the entente, Chinatown businesses have not been harassed by language inspectors. Yip agreed that the negotiated entente has somewhat protected merchants, but believes that it provides little insurance: "The storm could come down any day." He adds that the agreement was only verbal and not binding.

Bill Wong, vice-president of the Chinese Chamber of Commerce, interprets the Coalition's challenge as an accusation of prejudice against the province.

"They are using the sign issue to point out that we are discriminated against," said Wong. He claimed that the entente between the Chamber and the government was an achievement. "From a business point of view, we just wanted the OLF (Office de la langue français) to back off."

Wong said, "we are willing to increase service in French" and added that it would only make better business.

Both Wong and Yip refuse to divide the community or to criticize each other. "They protected their own interests," Yip claims. Rather, he would like to see greater involvement from all organizations within the Chinese community concerning the issue.

Wong sees that both organizations are working for the same goal. "We are not fighting amongst ourselves. It is more about putting pressure on the government. They are protesting. We are negotiating."

When a decision will be made on the part of the Human Rights Commission remains unknown, according to Yip.



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The User's Guide To

Celebrated and castigated, radical and reflective, the Daily has been a part of the McGill community since 1911. Whatever individual students have thought of it, the Daily has been an important part of McGill's cultural and political landscape since Stephen Leacock and his frat-boy friends started it 85 years ago.

The form and function of the paper have evolved continually since the days of Leacock. In its present incarnation, the paper aspires to be a proactive voice, using its unique history and vantage point to inform, challenge, and enrich the members of the McGill community.

Although the structure of the Daily has changed over the years, our mandate has remained the same since the 1960s. The Daily has a responsibility to be a presence in student affairs and an advocate for communities and individuals often ignored or marginalized. Essentially, the Daily's purpose is to give students a critical platform for challenging the accepted 'truths' and conventions of the day, on issues local and global.

All of this happens three times a week during the school year: Monday is the News issue, Tuesday is the *Débat Français* and Thursday is the Culture issue.

At the end of the day, the Daily strives to be nothing more nor less than a newspaper: informative, readable, entertaining, challenging — guided by our Statement of Principles.

So, need a good place to stand as you rail against the fates? Whether you want to write, take photos, create graphics, or do layout, consider the Daily your place. The Daily remains, as it started, the paper of and for the students of McGill.

But first, a brief introduction:

Daily Publication Society

You may have noticed an item on your tuition bill for \$6.70. This is your contribution to the Daily Publication Society (DPS). The Society is a non-profit, autonomous student organization that publishes the Daily and the *Débat Français*.

Every student is automatically a member of the Daily Publication Society, which allows them to write and become a staff member of the Daily and the *Débat Français*.

Since the Daily Publication Society is an independent company incorporated under the laws of Quebec, its highest body is the Board of Directors. During the election period in March, students elect six members to the nine person board, and Daily staff elect three members. Concerns or questions about the Daily can be directed to the members of the Board through the Daily Publication Society business office at 398-6790.

Staff

The staff members of the Daily — whether writers, designers, or pho-

tographers — form the lifeblood of the Daily community. All students are welcome to become staff members; they are encouraged to take part in the production, planning, and direction of the paper.

Contributing six published articles (or three feature articles), photographs, or graphics, or twelve hours of production night work entitles a student to become a staff member.

Every week, staff and editors meet to critique the week's papers and to make decisions for the week ahead. Since the Daily is a democratically-run organization, staff and editors alike have only one vote each. Although staff meetings are open to all, only staff and editors are allowed to vote. Watch the Daily for notices of upcoming staff meetings. If you have an item you would like to raise at a staff meeting, ask for Verda at 398-6784.

Editors

Every spring, from the ranks of the staff, an editorial board is elected by the staff of the Daily. Editors are in charge of coordinating the direction of the paper, as well as assigning, critiquing, and editing the articles that appear in the paper.

The important thing to remember about the editors of the Daily is that they are not the power hungry, omnipotent, and omniscient ogres of newspaper lore. Rather, although the editors of the Daily set the general tone of the paper, the weekly staff meetings make the crucial decisions that affect the direction of the paper. Weekly, or sometimes bi-weekly, editors meet to discuss the production of the paper and evaluate the content of the paper.

News & Features

Every Monday morning, the Daily hits the stands across the McGill campus with news from McGill, Montréal, Québec and the world. The Daily began as a typical news-oriented paper, and much of our effort is still put into informing McGill students about all things newsworthy, both on-campus and off.

Currently, two news editors (we are still looking for a third), as well as the features editor, help assemble the news content of the Monday issue. This takes many forms. The Daily covers the important happenings on campus, from the interminable and insufferable administration meetings to seminars, debates, and speakers.

The Daily recognizes, though, that most of the decisions that affect students and the local community happen behind closed doors and after business hours. As such, the Daily has a long history of investigative journalism that tries to keep the powers-that-be responsible to the people at large.

The world does not end at the Roddick Gates — and the Daily does not only address McGill issues. An integral part of the Daily's news coverage is a balanced coverage of issues in Montréal, Québec, Canada,

and the world. For more information on news coverage and news articles, or if you are interested in getting involved, talk to Jason or Jeff at 398-6784.

The Daily maintains an active watch on issues important to women, Aboriginal affairs, the environment, and lesbians, bisexuals, gays and the transgendered.

Many issues require exploration outside the standard article format, and for this reason the Daily regularly publishes feature articles. Features are a place for writers to explore more thoroughly complex issues and analyze the history and context of current events as well as ongoing problems. Often, stories of an international scope will be written as feature articles, and occasionally

the Daily will reprint feature that it finds in other sources that it feels is informative for its readers. The resident Features guru is Ben, who can be reached at 398-6784.

Culture

The purpose of the Thursday Culture issue is not to provide trite reviews and flippant cultural analysis that favours trend and style over substance. While the Culture issue is, by all means, stylish, its focus is on presenting thoughtful and intelligent information, views, and critiques, whether exploring the socioeconomic implications of cultural events, or interviewing contemporary authors and intellectuals.

Guided by the Daily's statement of principles, the Daily Culture sees the nature of art as being representative and reflective of the society and culture in which it is created. The Daily Culture strives to give exposure to events, movements, and cultural issues normally ignored by the media as well as examine popular culture from a different angle, analyzing the inherent political and social issues. On Wednesdays, we don leisure suits and dance to forgotten 80's classics. Culture-oriented persons are encouraged to contact Matt, Anna or Paul (at 398-6784 or at the Daily office).

Photography

If you have a penchant for dark-room fumes or have always fancied yourself a budding paparazzi, you should come and talk to the Daily's resident photophile, Lori. Photos are as essential to the Daily as text, unmasking and conveying that which is inexpressible with words.

Layout and Design

Although in recent years, the Daily has become a virtual dungeon of high tech computers and printers, we still rely on sharp knives and glue to produce each issue.

All aspiring layout muses are invited to saunter — not run, saunter — down to the Daily offices to gaze in wonder at our Macintosh idols and kneel at the foot of our layout board. You will not only become part of the production team — nay, family — but learn new skills (i.e. how to use a knife). Mingle with Louigi or Amy for

THE MCGILL DAILY

more information.

Hyde Parks

Hyde Parks—named after the famous London site for soap-box politicians, demagogues, and revolutionaries—is a space devoted to the opinions of our readers. Although they must be less than 500 words long, Hyde Parks provide a great space for opinion and argument. However, unlike letters, the Daily does not guarantee that all the Hyde Parks received will be printed. Please leave a copy of your Hyde Park in the Hyde Park Box by the office door.

Comments

Comments are short opinion pieces written by staff members that address any topic under the sun. Unlike editorials, comments are only the opinion of the staff members that sign them. Editorials are planned during the weekly staff meeting of the Daily and must be passed by a vote to be included in the paper as an editorial.

Letters to the Editor

Letters to the Editor is your space to rant, rave, and generally complain. It is the reader's forum for discussion and debate, either about articles in the Daily or important issues of the times. The Daily guarantees that it will print every letter that it receives, provided that it is under 300 words long and does not contain racist, sexist, or homophobic expressions or ideas. Letters must be signed, although anonymity can be arranged, provided the author speaks to an editor beforehand.

Events

Groups and individuals can use the Events column to publicize upcoming activities, both on and off campus. Keep them short and concise, and the Daily will edit them for length when they are included in the paper. Events can be dropped off in our office during regular hours. The deadline for events is noon of the day before the issue (Friday for Monday issues).

Canadian University Press

The Canadian University Press (CUP) is the oldest nation-wide student news-wire in the world. The Daily was a founding member of CUP back in the 1930s and since then has stuck with CUP through thick and thin. Today, CUP includes about 50 papers from the Martlet in Victoria to the Dalhousie Gazette in Nova Scotia.

The Daily sends out selected news and culture stories to CUP each week and, through the wonders of e-mail, they are collected, edited, and re-broadcast to the member papers as a news service. From time to time you will see 'CUP' at the beginning of a news story; this means the story is from one of the CUP member papers. Since the arrival of the internet in the Daily offices we have been relying more and more on cyberspace as a place to research stories, get articles,

and find out about things in Burma or Burnaby. We are always expanding our digital 'virtual' offices, so interested cyber-gophers (or people interested in covering affairs for the national media) are encouraged to get involved.

Statement of Principles

"The fundamental goal of The McGill Daily shall be to serve a critical and constructive forum for the exchange of ideas and information about McGill University and related communities,

(2.2) Within this optic, the staff of the Daily recognizes that all events and issues are inherently political, involving relations of social and economic power. Further, we recognize that at present, power is unevenly distributed, especially (but not solely) on the bases of gender, age, social class, race, sexuality, disability and cultural identity.

We also recognize that keeping silent about this situation helps to perpetuate it. Instead, to help correct these inequities, to the best of its staff's abilities, the Daily should depict and analyze power relations accurately in its coverage.

(2.3) As an autonomous student newspaper, relatively free from commercial and other controls, the Daily can best serve its purposes by examining issues and events most media ignore.

In particular, it should deal with the role post-secondary education plays in constructing and maintaining the current order. It should also assist students and other groups working for change, within a critical framework, with the aim of empowering and giving a voice to individuals and communities marginalized on the basis of the criteria mentioned in paragraph 2.2.

The Daily's methods should be both educative and active as determined democratically by its staff.

(2.4) Finally, we recognize that the Daily must remain accessible to the student community it comes from, and should abide by an ethic of fairness (as defined in the Code of Ethics) while maintaining its autonomy.

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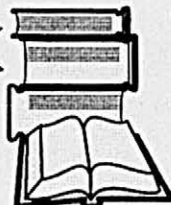
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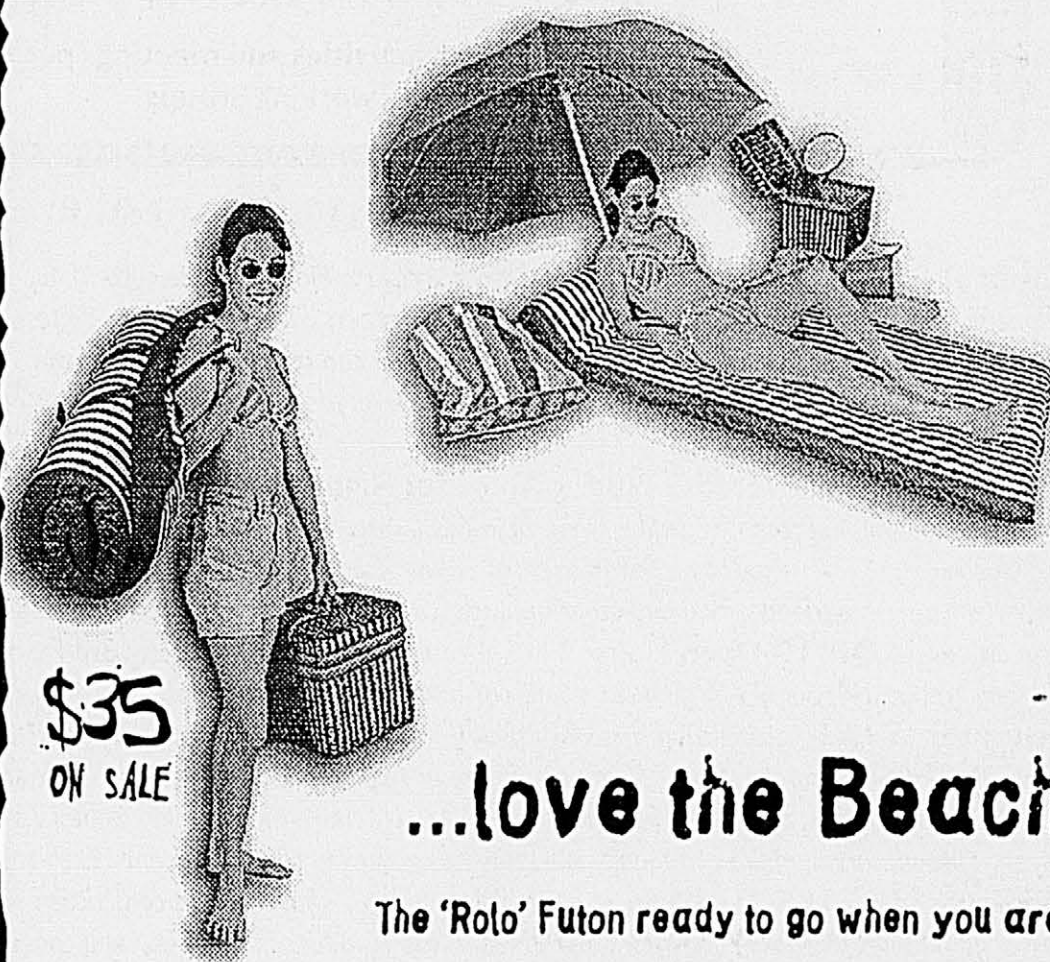
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QPIRG

The Quebec Public Interest Research Group at McGill
students working for social and environmental change

September 1998						
Su	M	T	W	Th	F	Sa
30 Last day of Alternative Frosh	31 School Schmool hits the stands	1  Internship topics available	2	3	4	5
6	7 QPIRG Library Day	8	9 Activities Night	10	11 EarthSave Ethical Shopping fair 	12
13	14  QPIRG Open House	15 Green and Grey Montreal 	16 Alternative Bus Tours of the City Women's History in Montreal 	17 Community Action in Montreal 	18	19
20	21	22	23	24 Yard Sale with CKUT 90.3FM Radio McGill	25	26
27	28	29 ... QPIRG Week ... A week of events, activities and meetings put on by our 10 working groups	30	1	2 QPIRG Volunteer Training Retreat 	3

Description of events

August 31 **School Schmool** distributed on campus. Pick-up a free copy of our 100-page Activist Guide to McGill.

September 1 **QPIRG's Research Internship Program** allows students to do research for Montreal community organizations for credit. The booklet with all the topics will be available as of today, and can also be accessed on our website.

September 7, 11-5 **QPIRG Library Day**. Today, like everyday, you can come to visit our library, browse or borrow books and magazines on all sorts of social and environmental issues.

September 9, 3-8 in the Shatner Building **Activities Night** organized by the Student' Society of McGill, where more than a hundred club, and organizations will be present to explain their activities for the year. **Come visit the QPIRG table!**

September 1, 11-3 in the Three Bares Area of Lower Campus. **EarthSave**, a QPIRG working group, will be having an outdoor **Ethical Shopping Fair**, featuring eco-friendly food and other products, as well as information about EarthSave's activities. In case of rain, it will be held in Leacock 232.

September 14 **QPIRG Open House** 11-4, in our office, 3647 University, 3rd Floor. Come to get a tour of the office, meet members of our 10 working groups, visit our library, find out about our Internship Program or just relax in our lounge. Food and beverages will be served!

September 15-17, 1-4pm leaving from Roddick Gates. **Alternative bus tours of the city** given by L'Autre Montreal and organized in conjunction with QPIRG-Concordia. Sept. 15's tour is on the ecological side, good and bad, of Montreal. Sept. 16's tour unveils the evolution of women's status and their contributions to the city, from street names to unknown monuments. Sept. 17's tour focuses on neighbourhoods in Montreal touched by poverty and exclusion where community solidarity has improved life for residents. Each tour costs \$6.

September 24-25, 11-5, **Yard Sale** at our building at 3647 University. In conjunction with our neighbour, **CKUT 90.3 FM Radio-McGill**, we will be selling all sorts of books, magazines, posters, fair trade products like coffee, and chocolate. We'll also be giving tours of our facilities.

September 28-October 2 **QPIRG Week** (tentative). Events organized by our 10 working groups.

October 2-4, in Magog, Quebec. **QPIRG Volunteer Training Retreat**. Come to meet volunteer from the 3 QPIRGs in Montreal, find out about the issues we're working on and relax in the countryside. Cost \$25 (including food and transportation). Leaves Friday October 2 at 6pm.

For more information give us a call at 398-7432, drop by our office (3647 University, 3rd Floor, open M-F 10-5:30) or visit our website (<http://ssmu.mcgill.ca/qpirg>)

NAFTA Lawsuits:

UGLY INDICATORS OF WHAT'S TO COME IF THE MAI GOES THROUGH

by Jeff Webber

Two NAFTA lawsuits against the federal government have anti-MAI (Multilateral Agreement on Investment) activists arguing that these are only the first of many if the MAI passes in its present form.

The lawsuit that first sparked fear and anger in critics of NAFTA and the MAI alike, was launched by the American-based Ethyl Corp. The company produces, among other things, a methanol-based gas additive called methylcyclopentadienyl manganese tricarbonyl (MMT).

The federal Liberals banned MMT last summer, but under the NAFTA investment chapter, Ethyl had recourse to launch a case against the government last fall. The company demanded \$250-million (U.S.) to compensate for lost business in Canada.

Rather than have the case proceed, Ottawa quietly paid \$13-million (U.S.) and dropped its former restrictions on MMT in exchange for Ethyl giving up its challenge.

Ethyl, of course, is pleased with the decision, but critics such as Elizabeth May, the executive director of the Sierra Club of Canada, are furious with the Liberals.

"Not only did they reverse the ban (on MMT), but they released a statement saying they didn't have the scientific evidence to ban it in the first place," she told the *Hour* last week.

Following on the heels of the Ethyl precedent, a new lawsuit presently faces Ottawa under NAFTA. Another U.S. company, S.D. Meyers Inc., informed the federal government that they were launching a case, claiming compensation for a ban on the export of polychlorinated biphenyls (PCBs) that lasted for 15 months, and began in 1995. If the government cannot reach an agreement with S.D. Meyers, the case will proceed to a secret arbitration panel. Critics have also lambasted the element of secrecy, which, they argue, allows U.S. companies to attack legislation they do not like, through

a highly concealed process.

Other activists are also concerned with the dangerous evidence these two NAFTA cases provide, showing what probable outcomes could follow if the MAI passes in its present form.

The NAFTA cases "threaten the fundamental rights of government to create policy and laws which protect the environment," stated Andrew Chisholm, a policy analyst for the Sierra Club. "In effect, what's happening is that American and other foreign corporations that mount successful challenges are being given a veto over Canadian legislative policy. I think the situation will worsen rather than improve if the MAI in its existing form is passed."

Chisholm told the *Daily* that the real "concern is that it (the MAI) extends the problems that we're encountering with NAFTA except to a much larger spectrum. The MAI is basically NAFTA writ large."

Public Citizen's Global Trade Watch, found on the Internet, shares many of Chisholm's concerns regarding the MAI in their report on the agreement. The report argues that if the MAI were passed it, "would accelerate economic globalization while at the same time greatly restricting the power of democracies to control investment policy. The proposed MAI would greatly hinder the ability of governments to combat the worst consequences of economic globalization: increased disparity of wealth and income, growth of national and global monopolies and loss of democratic control of a wide range of policies, from human rights to labour rights to welfare policy."

But the Liberal government is denying that the NAFTA cases are important precedents. Leslie Swartman, spokeswoman for Trade Minister Sergio Marchi, said the government has no reason whatsoever to reconsider their support for the MAI

even though it includes an investor-state arbitration process similar to NAFTA's.

Conversely, May told the *Hour* that it is precisely the MAI agenda that provoked the Liberals to lift the ban on MMT.

"A lot of the rationale on caving in over MMT was to protect the slim chance the government has of convincing Canadians that the MAI is a good thing for us, our environment, our sovereignty," she said.

May warned that, "The MAI has not gone away—protecting it in the long term is a major motivation for this government."

Indeed, the next round of MAI talks among the 29 member countries of the Organization for Economic Co-operation and Development (OECD) is scheduled in Paris for this October. Representatives from Ottawa will be there to promote the passing of the agreement.

Although supporters and critics of the MAI bitterly disagree on the worthiness of the agreement, both camps seem to agree that the MAI is a radical move away from trade agreements in the past.

"This is ground-breaking work," admitted Bill Dymond, Ottawa's chief MAI negotiator. In reference to all other trade agreements embodying agreements on labour and the environment on the side, or at least in passing, he said, "We're looking at going a lot further here."

Public Citizen's Global Trade Watch takes statements like this seriously.

The group's report warned that "potential action at the national and international levels to restore the power of mediating institutions over the movements and actions of capital - in order to halt the race-to-the-bottom and promote economic and environmental stability and security - could be greatly reduced by proposed MAI provisions."

- with files from The
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Monday, August 31, 1998

The McGill Daily

11

Happiness: Rational Pursuit

by Paul Reeve

As we sit down and begin the interview, Mark Kingwell, author of *Better Living: The Pursuit of Happiness from Plato to Prozac* and University of Toronto philosophy professor, excuses himself: he has a cold, he says, and his brain may be a little fuzzy. I'm not too worried — I have enjoyed his book, a wide-ranging, personal and eclectic survey of our cultural and philosophical relationship to "happiness". I don't expect to be disappointed to hear an interesting thinker talk about a subject that, in one way or another, nags at us every day of our lives.

In his book, he looks at some of the things in modern TV culture which pass for representations of happiness, from the ubiquitous and ultra-stupid smiley-face to the long shelves of get-happy-fast books in the self-help section of every bookstore. His personal and sometimes comical looks at some of the worst inanities and self-deceptions that surround the concept of happiness in our culture make this first part an amusing read.

He then turns to his roots in classical philosophy in looking for a more satisfying and profound idea of happiness. This less-than-satisfying exploration does go to some interesting places in intellectual history, and would provide a good reading list in the subject; but there is far too little of real-world analysis here to convince.

I hope to get him to fill in some of the more gaping holes in our interview.

P: What, in the contemporary world, if anything in the contemporary world, made you want to write about the subject of happiness for an entire book?

M: I mention in the book a couple of different points of entry into the project itself. One was very personal and not cultural—the experience of watching these children play in the playground... This was actually Charlie Foran and Ken Whyte, who's the editor of *Saturday Night*, and his wife, and their little girls, and me and my wife... and watching these three kids play, and wondering if we, as adults, were capable of the kind of

happiness that children seem to be capable of experiencing. This kind of uncomplicated, simple-minded, in the best sense, form of pure enjoyment. And that just got me wondering about the idea of happiness in general. It then folded in to in some ways more familiar cultural-critical concerns with marketing, advertising, commercialism—you know, critique of capitalism, more generally. And, not surprisingly, what I found is that messages of happiness are pervasive. I talk about some of those things in the first chapter: snatches of lines from pop songs, perfume, the smiley-face. Those are just sort of the superficial things. And the more you dig, the more you find things like the Option Institute, which sells happiness in a psychotherapeutic way—Prozac, obviously—and just all kinds of things. It builds and builds. So the critical moments of the book are all about trying to untangle all of that, to make some sense of it before moving on to a more substantial idea of happiness. So, no single thing, to answer your question. All those things together.

P: I focused in on the project in the second part of the book more, when I was reading it. I felt a lot of sympathy with the things that you were saying in the first half, but some of the parts in the second half were a little newer to me—particularly what you described as "eudaimonistic" happiness (something like what you might call a rational pursuit of happiness). I was curious about how you would think it was possible to renew the sense of a rational pursuit of happiness—happiness based on something more "substantial"—than the fulfillment of immediate desires, in a culture that seems inimical to that.

M: I agree with you. It does seem inimical to it, and in many ways it doesn't just seem, but is, which is why the critical moment has to come first. I guess I remain optimistic that this notion of rational satisfaction can be reinvigorated, and not just amongst intellectuals. A couple of people have accused me of writing an apologia for my own life, as a professional phi-

losopher. And I suppose in one inevitable sense it is in that I wrote the book. But only in that sense. "Rational" in these terms is not something that's restricted to the few. As I understand rational satisfaction it's something that anyone is capable of. But it does require a fundamental reorientation of your life and your ways of thinking. So it's not going to be easy. The fact that it's possible makes it a project worth defending. If I really thought it was impossible, then I would have to argue something else.

P: In the book I was showing you before, David Solway's *Lying About the Wolf*, you were cited in defense of the idea of a certain kind of elitism—the creation, in the words of William Henry III, the fellow who wrote *In Defense of Elitism*, of a "cog-

in favour of the creation of a cognitive elite. There is a cognitive elite. It's got nothing to do with whether I think there ought to be one or not. There is one. What I am in favour of is that the cognitive elite should shoulder its responsibilities to the society and the culture in which it finds itself. In other words, the people who are gifted and privileged in those ways, just the same way that certain kinds of physical characteristics are gifts and privileges, should be orienting themselves to the flourishing of the communities of which they're a part of. This is what we don't see very often. We see the defection from responsibility by the gifted members of societies. Gifted in all kinds of ways. That's the first point. That's the point I argued in *Dreams of Millennium*. How that relates to what I just said is

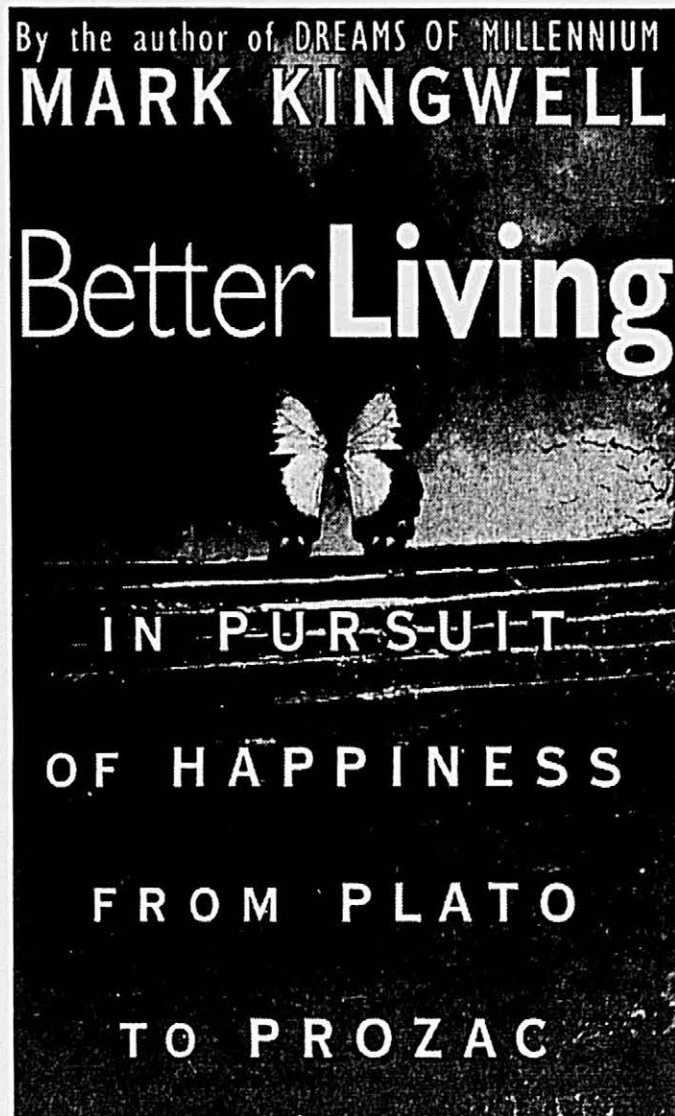
though, that what I'm defending in terms of the genuine notion of happiness should ever be thought to be restricted to those people who have those gifts and those privileges. On the contrary, it may be that they are the ones who are talking about it, or communicating a message, but that's not the same as saying that they are the only ones who would ever be able to instantiate that notion of happiness.

P: What would tie that elite to doing that sort of thing, to contributing in that way?

M: That's another good question. I always come back to the opening of Book 2 of *The Republic*, where Socrates is talking to Glaucon and Adeimantus, who are these...—do you know *The Republic*?

P: I'm only passingly familiar with it.

M: But you know the basic setup, right? There's a conversation with Socrates and these young men. And the young men are the gifted, the elite of Athens. They are politically gifted; they have opportunities; they have wealth; they have power. And they're the age of university students, roughly. They have all these privileges. And they want those things. They want wealth, and power, and social status, and honour, as they call it. But they also feel this kind of nagging sense that there may be something else to life than just these things. And Socrates is able to seduce them into seeing that this other thing that they have. This nagging sense that there must be more, is in fact not just a leftover [or] a residue, but really the basic orientation. And that is justice. But how you do that, how you perform that seduction, is obviously a very very complicated thing. I'm not as gifted as Plato was, and I wish I was anywhere close. But to tell those stories, and to use logical puzzles, and to, in a sense, get inside people's existing ways of thinking, and turn them around, turn them towards the sun, in the Platonic image. So that you're not battering them from the outside, haranguing them. A harangue won't get you anywhere. But if you can get in-



nitive elite". At the same time, philosophy and other traditionally exclusively intellectual pursuits seem to play a pretty strong role in your conception of "eudaimonistic" happiness—this sort of more overall satisfaction. What does this imply?

M: Good question. First of all, to clarify, it's not that I'm

in this way: there are people who for complex reasons have access to media of communication, like books, like broadcasting. I have been one of those people, and I hope I continue to be. I think that access is the privilege. The responsibility is using that access to communicate a message that will actually contribute to a better society. I don't think,

uit or Relic of Childhood?

side somebody and then make them turn, then that's the only kind of change that would actually make any difference. Because it has to come from inside. They have to start feeling not only that, let's call it commitment to the community or something like that, it is worthwhile in the terms that they already accept, but they have to actually change the terms of what they consider valuable.

think one of the things that we have allowed to lead us astray is the idea that what we are waged for is the locus of the identity. Of course this is not true. If you're lucky, and you're one of those people who find that you get paid to pursue your vocation, then more power to you. For the rest of us, we may find that what we use to earn a wage is not the centre of our lives anymore, and we won't allow that to identify our selves. So

day-to-day realities, what are the things I'm able to enjoy, and at the end of that life, am I going to be able to look back on it and say, I have done the things that I thought were worth doing. It's too easy to say it's just an attitudinal adjustment, though clearly adjustment, or reorientation is a big part of it.

P: From a slightly Nietzschean perspective—you mention the Nietzschean perspective when you're giving some context for your idea of the relationship between responsibility and happiness—I suspect that you might occasionally be accused, in private if not in public...

M: I'm accused of everything in public.

P: ...of preaching a sort of Puritanism for modern secular intellectuals. How would you feel about that?

M: I don't understand that accusation. I think I'm very clear on why Puritanism is one extreme of the kind of bipolar disorder that our culture is subject to. I do think, though, that when you start talking about the relationship of hap-

piness to virtue, you start talking about why it might be difficult, or a lifetime's undertaking or task, people immediately slap you with this "Puritan" label. I'm not a Puritan. Whatever that means, I'm not it. I am a secular intellectual. I don't think that everyone has to be a secular intellectual to be happy. I do think, to be happy, that one has to work at it. I don't see why that entails any kind of Puritanism.

P: Some of your proposals explicitly involve a denial of the kind of immediate satisfaction Nietzsche had counselled. People in positions of relative comfort and success ought to feel simply about being in that position.

M: Two things: it's true that I'm critical of instant gratification as a *modus operandi*. Nietzsche is a more complicated case because one of the things he says, which I actually agree with, is that if you have things by the luck of your circumstances or by a combination of contingency and effort that you have enjoyed, you should enjoy that. You shouldn't feel guilty for being able to access certain kinds of pleasure. You shouldn't make

that the focus of your life. Nietzsche's reactive, as an intellectual, he's reactive and it's all about why the dominant ideas are wrong. And I think in that case, he's clearly reacting against a genuine Puritanism that was abroad at the time he was writing. I'm not taking that position. I'm also not taking his position, either, which is as one-sided as the other in being reactive. He misses the balanced view, which I do wish to defend. I think people should be grateful for the pleasures that they have, and they should enjoy them, and not feel guilty about them. But that's not the same as gratifying every desire instantly. That's a different kind of pathology.

Some sketchy answers; some questions left without. He seems rather non-chalant about the sources of the "privilege" and "access" to which he connects membership in his elite. His ideas are rife with conflict; he is not the one to resolve our collective neuroses, to present us with those logical conundrums which will lead us to enlightenment. I'm still left wondering if our conscious minds can lead us there at all.



PHOTO OF THE AUTHOR

P: The kind of happiness that you seem to want to conclude is more valuable in the long term and would be more valuable for human beings in general. It seems to be derived a lot from the fulfillment of a kind of considered ambition. Where could most people hope to find that sort of fulfillment? Work, in the contemporary world, doesn't seem to hold a lot of chance to find that kind of satisfaction, to me. You talk a lot about achievement being a source of that kind of fulfillment, but when people's lives are mostly bound to carrying out kinds of work that perhaps aren't all that meaningful to them, where can they find that sort of thing?

M: Well, you look at what people actually do. They do different things. Let's take as a situation someone who is doing work that he or she considers unfulfilling. The most basic answer to your question is, look for and try to find work that *is* fulfilling. Which is unobjectionable, but difficult to do, often. So let's say that that hasn't happened. What do people do? Sometimes they find fulfillment in other things: in family, in the creation of relationships, in other kinds of work—work that's not necessarily waged work: volunteer work or creative work. These too are achievements. I

I guess, again, that a lot of this is about optimism in people's ability to make sense of their lives despite all of the things that would seem to take away that possibility. And again, it's not that it's going to be easy. I do think it's possible.

P: So, to a certain extent, it's something internal to people's motivation, to seek out meaning in one or another place, rather than a constraint of their external circumstances.

M: Right. Although I think you have to be careful when you start talking that way, not to fall into the trap of somebody like Kaufman, the guy who runs the happy camp, who says it's all internal—right. It's all "internal locus of control", as psychologists would say. Or it's just an attitudinal adjustment, so I make myself happy with no change in my circumstances whatsoever, just a little sort of click, and I see the world in a different way. It's not that easy, either. There are clear changes that have to be enjoined in your external circumstances as well in order to really work this out, which is why... well, I was speaking about Plato a moment ago, but you also have to bring in Aristotle, and you have to start talking about what are the actual external circumstances of my life, which includes: what are the

Comment

Liberals Selling Environmental Degradation

by Jeff Webber

In a small article on page A8 of the 6 August edition of *The Globe and Mail*, we learn of Canada's recent nuclear reactor sales to Romania and of Prime Minister Chrétien's support for the completion of Romania's second Canadian-designed nuclear reactor. What we do not learn from the article is the potential, or more accurately the high probability, of environmental degradation stemming from nuclear reactors.

First, let's look at the details. Romania is attempting to finish its second Canadian-designed nuclear reactor, but it has run into massive financial obstacles. Forty percent of the second reactor has been completed, but the Romanian government has almost run out of money and is consequently considering the project's abandonment. On 5 August, a high-level Romanian government committee unanimously de-

cided to negotiate a loan for \$140 million which would keep construction in progress. A Canadian agency, the Export Development Corp., is offering to provide as much as half of the loan. This means, in effect, that Canadian taxpayers are to pay upwards of \$70 million to further the contamination of the environment.

Not surprisingly, the federal Liberal government has been lobbying extensively for completion of the second unit. Chrétien visited Romania in 1996 to attend the official opening of the first reactor. He also supported Romania's bid for membership in the North Atlantic Treaty Organization; a move which was recognized by many analysts as connected to Ottawa's desire to reap future nuclear sales. Finally, the Romanian deal is just one part of Atomic Energy of Canada Ltd.'s push to market its Candu technology abroad.

South Korea, Turkey, China, Russia and Indonesia all make the list of lucrative foreign markets.

What we as Canadian taxpayers should be asking is, is it ethical to support nuclear exports. Three horrendous cases suggest that it is not. Have people forgotten the infamous 1986 Chernobyl disaster? But we need not look so far away. Just to the south of us, Connecticut reeks of nuclear contamination. Four nuclear plants have a particularly deplorable environmental record in this area: the Connecticut Yankee nuclear plant, located about 20 miles up the Connecticut river from Long Island Sound, and the three Millstone nuclear plants located just west of New London. All four plants are owned and operated by Northeast Utilities (NU).

(contd. on page 17)

CAMPUS RECREATION

INTRAMURAL SPORTS PROGRAM

SPORT	CATEGORY	COST	REGISTRATION	NUMBER OF PLAYERS		CAPTAINS' MEETING	PLAY BEGINS	GAME DAYS & TIMES	LOCATION
				TO REGISTER	MAXIMUM				
BALL HOCKEY	MEN A & B WOMEN	\$70.00 per team	Sept. 1, 09:00 to Sept. 15, 17:00	10	16	Sept. 15, 18:30 hrs. Fieldhouse	Sept. 20	Mon. 19:30-22:30 Tue. 17:30-22:30 Sun. 09:00-18:00	Fieldhouse A & B
BASKETBALL	MEN A & B WOMEN	\$70.00 per team	Sept. 1, 09:00 to Sept. 15, 17:00	10	16	Sept. 15, 18:30 hrs. Fieldhouse	Sept. 19	Wed. 19:30-22:30 Thur. 19:30-22:30 Fri. 19:30-22:30 Sat & Sun. 09:00-18:00	Gymnasium 1 & 2
FLAG FOOTBALL	MEN WOMEN	\$70.00 per team	Sept. 1, 09:00 to Sept. 8, 17:00	12	18	Sept. 8, 18:30 hrs. Fieldhouse	Sept. 12	Mon. 18:00-21:00 Fri. 18:00-21:00 Sat. 09:00-17:00 Sun. 09:00-17:00	Forbes Field & Lower Campus
ICE HOCKEY (Fall & Winter)	MEN A, B, C & D WOMEN A & B	\$400.00 per team	Sept. 1, 09:00 to Sept. 15, 17:00	13	20	Sept. 15, 18:30 hrs. Fieldhouse	Sept. 21	Mon. 20:30-00:30 Tue. 18:30-00:30 Wed. 20:30-00:30 Thur. 21:30-00:30 Fri. 20:30-00:30 Sun. 15:00-22:00	McConnell Winter Arena
SOCCER	MEN A, B & C WOMEN A & B	\$100.00 per team	Sept. 1, 09:00 to Sept. 8, 17:00	13	20	Sept. 8, 18:30 hrs. Fieldhouse	Sept. 14	Mon. to Thur. 21:00-23:30 Sat. & Sun. 09:00-23:00	Molson Stadium
SOFTBALL (Tournament)	CO-REC	\$40.00 per team	Sept. 1, 09:00 to Sept. 8, 17:00	Co-rec - 7 Men & 5 Women	18	Draw posted Campus Rec Office - Sept. 9, 17:00 hrs.	Sept. 10	September 10 th to 13 th	Middle Field
TENNIS (Tournament)	MEN A & B WOMEN	\$7.00 per player	Sept. 1, 09:00 to Sept. 8, 17:00	1	N/A	Draw posted Campus Rec Office - Sept. 9, 17:00 hrs.	Sept. 10	September 10 th to 13 th	Forbes Field Tennis Courts
ULTIMATE	CO-REC	\$70.00 per team	Sept. 1, 09:00 to Sept. 8, 17:00	5 Men & 5 Women	18	Sept. 8, 18:30 hrs. Fieldhouse	Sept. 12	Sat. 09:00-17:00 Sun. 09:00-17:00	Forbes Field
VOLLEYBALL	MEN WOMEN	\$70.00 per team	Sept. 1, 09:00 to Sept. 15, 17:00	10	16	Sept. 15, 18:30 hrs. Fieldhouse	Sept. 21	Mon. 19:30-22:30 Tue. 19:30-22:30	Gymnasium 1 & 2
VOLLEYBALL	CO-REC A & B	\$70.00 per team	Sept. 1, 09:00 to Sept. 15, 17:00	5 Men & 5 Women	16	Sept. 15, 18:30 hrs. Fieldhouse	Sept. 23	Wed. 19:15-22:30 Thur. 17:00-22:30 Fri. 19:00-22:30	Fieldhouse A & B
4 ON 4 VOLLEYBALL (Tournament)	MEN WOMEN	\$20.00 per team	Nov. 2, 09:00 to Nov. 13, 17:00	2 Men & 2 Women	5	Draw posted Campus Rec Office - Nov. 16, 17:00 hrs.	Nov. 16	Mon. 19:30-22:30 Tue. 19:30-22:30 Sat. 09:00-17:30	Gymnasium 1 & 2

In many sports space is limited - registration is on a first come first served basis. Please note that registration deadlines are strictly enforced. A representative from each team must attend the captains' meeting for that sport. Registration: Campus Recreation, Office G-35 Sports Centre, 475 Pine Avenue West

PAY-AS-YOU-GO FITNESS

Through the fall and winter, the Department will be offering an exciting Pay-As-You-Go Fitness program. Classes will feature Step and Aerobics. Both activities are designed for a total body workout.

Step is a challenging low impact class based around stepping onto an adjustable platform.

Aerobics is an upbeat, advanced high impact class.

SCHEDULE:

Step: Mon/Wed/Fri 17:00 - 17:55 hrs.
Saturday 11:00 - 11:55 hrs.

Aerobics: Sunday 11:00 - 11:55 hrs.

Cost: Sports Complex Members \$1.70*/\$2.50/class

Tickets go on sale in the Sports Complex 15 minutes before class.

*Book of 10 tickets for \$17.00 purchased in advance (members only).

OFFICIALS' TRAINING CLINIC DATES

FALL '98

SPORT	DATE	TIME
Ball Hockey	Sept. 17	17:30
Basketball	Sept. 17	17:30
Flag Football	Sept. 10	17:30
Ice Hockey	Sept. 17	17:30
Soccer (outdoor)	Sept. 10	17:30
Softball (co-rec)	Sept. 10	17:30
Ultimate	Sept. 10	17:30
Volleyball (m & w)	Sept. 17	17:30

LOCATION: Clinics will begin in Room 408

INFORMATION 398-7011

• FALL 1998

ACTIVE LIVING COURSES

Course	Day & Time	Cost	Wks
Kid's Corner			
Aqua Quest 1 to 4	3 - 14 yrs Saturday 10:00 - 10:55	60	8
Aqua Quest 5 to 9	3 - 14 yrs Saturday 11:00 - 11:55	60	8
Aqua Quest 10 to 12	3 - 14 yrs Saturday 10:00 - 10:55	60	8
Aqua Tots 1 to 3	6 mos - 3 yrs Saturday 11:00 - 11:55	60	8
Golf	8 - 14 yrs Saturday 10:00 - 10:55	60	8
Gymnastics	5 - 10 yrs Sunday 11:00 - 11:55	60	8
Judo	6 - 14 yrs Sunday 10:00 - 10:55	60	8
Kayaking	10 - 14 yrs Sunday 10:30 - 12:00	110	8
Power Skating	7 - 14 yrs Saturday 10:00 - 10:50	60	8
Aquatics			
Aqua Adult 1, 2, 3	Monday 18:00 - 18:55	40/60	8
	Saturday 09:00 - 09:55	40/60	8
Swim (Private)	By Appointment	17/20	1/2 hr
Swim (Semi-Private)	By Appointment	24/30	1/2 hr
Aquacises	Mon & Wed 17:30 - 18:15	40/85	10
	Tues & Thurs 12:15 - 13:00	40/85	10
Swim Fit	Tues & Thurs 18:00 - 18:55	35/75	8
(Cardio-Respiratory Endurance)	Wed & Fri 07:30 - 08:25	35/75	8
Stroke Improvement	Wednesday 18:00 - 18:55	30/50	8
	Thursday 18:00 - 18:55	30/50	8
Aqua Leader	Tues. Class 18:30 - 20:00		
(Exam Fees and Manual Included)	Pool 20:00 - 21:30	135/160	10
Bronze Medallion (Senior Resuscitation, Exam Fees and Manual Included)	Thurs. Class 18:30 - 19:30		
National Lifesaving	Pool 19:30 - 21:00	135/160	10
(Exam Fees and Manual Included)	Tues. Class 18:00 - 19:45		
	Pool 20:00 - 22:30	200/235	10
Dance			
Flamenco	Tues & Thurs 20:00 - 20:55	50/95	10
Flamenco II	Tues & Thurs 20:30 - 21:25	50/95	10
Irish Dance	Tues & Thurs 17:00 - 17:55	50/95	10
Jazz I	Tues & Thurs 17:15 - 18:25	45/90	10
Jazz II	Tues & Thurs 18:30 - 19:40	45/90	10
Jazz III	Tues & Thurs 19:45 - 21:10	55/100	10
Social Dance I	Monday 19:00 - 20:25	35/55	8
	Monday 20:30 - 21:55	35/55	8
Social Dance I	Wednesday 19:00 - 20:25	35/55	8
	Wednesday 20:30 - 21:55	35/55	8
Fitness & Wellness			
Aero Step & Pump	Tues & Thurs 12:00 - 12:55	35/80	10
Aerobics - Adv. High/Low	Mon/Wed/Fri 17:00 - 17:55	50/95	10
Aerobics - High/Low	Mon & Wed 18:00 - 18:55	35/80	10
Aerobics - Funky High/Low	Mon/Wed/Fri 16:00 - 17:10	55/100	10
Body Design	Mon & Wed 08:30 - 09:25	35/80	10
	Mon/Wed/Fri 13:15 - 14:10	50/95	10
	Tues & Thurs 13:00 - 13:55	35/80	10
	Saturday 12:00 - 12:55	20/46	10
Boot Camp	Mon/Wed/Fri 18:00 - 18:55	50/95	10
	Tues & Thurs 16:00 - 17:10	50/95	10
Boxercise	Mon/Wed/Fri 18:30 - 19:25	50/95	10
Cardio Funk	Tues & Thurs 18:00 - 18:55	35/80	10
Cardio Funk Advanced	Tues & Thurs 19:00 - 19:55	35/80	10
Kickboxercise	Mon & Wed 12:00 - 13:10	50/95	10
Step & Pump	Mon/Wed/Fri 12:15 - 13:10	70/115	13
	Tues & Thurs 08:00 - 08:55	45/90	10
	Tues & Thurs 18:15 - 19:10	45/90	10
Super Step & Pump	Mon/Wed/Fri 17:15 - 18:25	80/125	10
	Tues & Thurs 17:00 - 18:10	55/100	10
PAY-AS-YOU-GO STEP	Mon/Wed/Fri 17:00 - 17:55	\$2.50	
	Saturday 11:00 - 11:55	\$1.70 *	
	Sunday 11:00 - 11:55	\$2.50	
		\$1.70 *	
Weight Training - An Introduction	Monday 20:00 - 22:00	30/40	4
	Wednesday 20:00 - 22:00	30/40	4
	Saturday 09:00 - 11:00	30/40	4
Private Training	By Appointment	35/50	1
Personal Fitness Appraisal	By Appointment	40/55/65	1
Fitness Instructor Training*	Monday 18:30 - 21:30	200/235	14
Personal Trainer Development*	Wednesday 18:30 - 21:30	200/235	14
* Registration Begins August	1998 - Office G-35		
First Aid/CPR Basic	Sat., Sept. 19 09:00 - 18:00	70/75	1
	& Sun., Sept. 20		
CPR Re-Cert	Sun., Sept. 20 09:00 - 17:00	38/43	1
Hatha Yoga I	Mon & Wed 08:00 - 08:55	32/72	8
	Mon & Wed 18:15 - 19:25	52/97	10
	Tues & Thurs 08:00 - 08:55	32/72	8
	Tues & Thurs 16:00 - 17:10	42/82	8
	Tues & Thurs 17:15 - 18:25	42/82	8
	Mon & Wed 17:00 - 18:10	42/82	8
Hatha Yoga II	Tues & Thurs 18:30 - 19:40	42/82	8
Power Yoga	Tues & Thurs 17:30 - 18:25	40/85	10
Tai Chi I	Mon & Wed 19:30 - 20:25	46/86	8

Course	Day & Time	Cost	Wks
Martial Arts			
Aikido	Tuesday & Friday 18:00 - 19:55	65/110	10
Capoeira	Mon/Wed\Fri 16:30 - 17:55	67/112	10
Judo	Mon & Wed 17:30 - 19:30	60/105	10
Karatado	Mon & Wed 19:00 - 20:55	60/105	10
Kendo	Tuesday & Saturday 18:30 - 20:55	60/105	10
	Saturday 09:00 - 10:55		
Kung Fu	Tues & Thurs 14:00 - 15:25	45/90	10
Muay Thai\Shooto	Tues & Thurs 15:30 - 16:55	45/90	10
Tae Kwon Do\Savate	Mon\Wed\Fri 15:00 - 16:25	67/112	10
Sports			
Fencing I	Tues & Thurs 08:00 - 08:55	45/85	8
	Tues & Thurs 19:15 - 20:10	45/85	8
Fencing II	Tues & Thurs 20:15 - 21:10	45/85	8
Golf	Tuesday 17:00 - 17:55	28/43	6
	Thursday 18:00 - 18:55	28/43	6
	Friday 16:00 - 16:55	28/43	6
	Saturday 11:00 - 11:55	28/43	6
Golf (Private)	By Appointment	17/20	1
Golf (Semi-Private)	By Appointment	24/30	1
Hockey I *	Friday 14:00 - 15:20	45/65	8
Hockey II *	Friday 15:30 - 16:50	45/65	8
Staff Hockey *	Monday 15:15 - 16:45	80	22
Skating *	Wednesday 15:15 - 16:30	45/65	8
Skating *	Saturday 09:00 - 09:50	36/56	8
	Saturday 10:00 - 10:50	36/56	8
Skating (Private) *	By Appointment	17/20	1/2 hr
Skating (Semi-Private) *	By Appointment	24/30	1/2 hr
*Classes begin week of October 12th, 1998			
Sports			
Squash Intro	Monday 16:00 - 16:45	25/40	6
	Monday 17:30 - 18:15	25/40	6
	Tuesday 16:45 - 17:30	25/40	6
	Tuesday 17:30 - 18:15	25/40	6
	Wednesday 12:15 - 13:00	25/40	6
	Wednesday 13:00 - 13:45	25/40	6
	Thursday 16:00 - 16:45	25/40	6
	Thursday 16:45 - 17:30	25/40	6
	Friday 08:30 - 09:15	25/40	6
	Friday 09:15 - 10:00	25/40	6
	Friday 14:30 - 15:15	25/40	6
	Friday 15:15 - 16:00	25/40	6
	Friday 16:00 - 16:45	25/40	6
	Saturday 10:45 - 11:30	25/40	6
	Sunday 11:30 - 12:15	25/40	6
	Monday 16:45 - 17:30	25/40	6
	Thursday 17:30 - 18:15	25/40	6
	Saturday 11:30 - 12:15	25/40	6
	Sunday 12:15 - 13:00	25/40	6
Squash Inter	By Appointment	17/20	1
Squash (Private)	By Appointment	24/30	1
Squash (Semi-Private)	By Appointment	24/30	1
Tennis Intro	Tuesday 15:00 - 15:55	30/45	6
	Tuesday 17:00 - 17:55	30/45	6
	Wednesday 14:00 - 14:55	30/45	6
	Thursday 17:00 - 17:55	30/45	6
	Saturday 09:00 - 10:55	20/25	2
	Tues & Thurs 16:00 - 16:55	60/90	6
Tennis Inter	Monday 21:00 - 21:55	30/45	6
	Wednesday 15:00 - 15:55	30/45	6
	Thursday 18:00 - 18:55	30/45	6
	Saturday 11:00 - 12:55	20/25	2
	Tues & Thurs 16:00 - 16:55	60/90	6
Tennis Advanced	Monday 20:00 - 20:55	30/45	6
	Thursday 19:00 - 19:55	30/45	6
	Sunday 13:00 - 14:55	20/25	2
Tennis (Private)	By Appointment	18/21	1
Tennis (Semi-Private)	By Appointment	25/32	1
Outdoor Pursuits			
Hiking	Sun., Sept. 20 All Day	38/42	1
	Sun., Sept. 27 All Day	38/42	1
	Sat., Oct. 17 All Day	38/42	1
	Sat., Nov. 7 All Day	38/42	1
	Sat., Nov. 14 All Day	38/42	1
Equestrian	Friday 16:00 - 17:00	85/90	6
	Saturday 14:00 - 15:00	85/90	6
	Sunday 13:00 - 14:00	85/90	6
	Sunday 14:00 - 15:00	85/90	6
Rock Climbing	Sat, Sept. 19 07:00 - 17:00	80/85	1
Kayaking	Monday 20:30 - 22:00	90/110	8
	Monday 21:30 - 23:00	90/110	8
	Wednesday 20:30 - 22:00	90/110	8
	Thursday 21:30 - 23:00	90/110	8
	Sunday 11:30 - 13:00	90/110	8
Kayaking Advanced	Wednesday 21:30 - 23:00	90/110	8
	Thursday 20:30 - 22:00	90/110	8

Active Living - Fall 1998 • Registration Information

Begins, Tuesday, September 1, 1998 from 08:30 - 18:30 hrs in office G35 of the Sports Centre. Registration continues until Friday, September 18th from 08:30 - 18:30 hrs. Non-members registered in courses may use the facility only during their designated class times. Most classes begin the week of September 14th. Full time McGill Students may register at the member's fee. All prices include G.S.T. and Q.S.T

INFORMATION 398-7011

ATTENTION ALL STUDENTS

Rhodes Scholarships

Eleven Rhodes Scholarships are open for Canadian students. These Scholarships are tenable at the University of Oxford, England. They are granted for two years with the possibility of a third year. The winners will be required to commence their studies in October 1999. The eleven Scholarships are allotted as follows: three to the Western Region (Manitoba, Saskatchewan and Alberta); two to each of Ontario, Quebec and the Maritime Region (New Brunswick, Nova Scotia and Prince Edward Island); and one each to British Columbia and Newfoundland.

Eligibility

A Candidate must:

1. be a Canadian citizen or a person domiciled in Canada;
2. have been born between 2 October 1974 and 1 October 1980;
3. except for medical students, have received an undergraduate degree before taking up the scholarship.

Information available:

Office of the Dean of Students
3637 Peel Street, Room 211

Information Sessions will be held as follows:

Tuesday, 8 September 1998 at 10:30 a.m.
Wednesday, 9 September 1998 at 3:00 p.m.
Thursday, 10 September 1998 at 3:00 p.m.
Friday, 11 September 1998 at 10:00 a.m.
Tuesday, 15 September 1998 at 3:00 p.m.
Wednesday, 16 September 1998 at 3:00 p.m.

Application Forms will be distributed **ONLY** at Information Sessions.

DEADLINE: WEDNESDAY, 23 SEPTEMBER 1998

In order to receive the University's recommendation applicants **MUST** participate in the internal screening process.

(NOTE: American students can obtain information on the Rhodes Scholarships competition for their home state from this office.)



School of Dietetics and Human Nutrition
Macdonald Campus of McGill University

HERBS, FOODS AND PHYTOCHEMICALS (382-512A)

Instructor: Professor T.A. Johns
Email: johns@agradm.lan.mcgill.ca

This course will be offered on both the Downtown and Macdonald campuses in Fall, 1998.

The course will be held on Tuesdays and Thursdays from 11:30 to 13:00 simultaneously in the Redpath Museum Auditorium (Downtown campus) and Raymond Building Room R3-045 (Macdonald campus).

Topics covered include:

Herbs, condiments, and beverages; Medicinal plant research and phytomedicines; Constituents and activities of herbs and food phytochemicals; Toxicity of herbal medicines and plant foods; Traditional herbal medicine in current practice; Patterns of commercialization and use; Regulatory issues in Canada, U.S.A. and Europe; Nutraceuticals and functional foods; Phytochemicals, lipid metabolism and glycaemic control; Phytochemicals, mood and performance.

Prerequisites:

Biochemistry I or Cell Biology and Metabolism (177-201B) and permission of instructor.

Assembly of First Nations THE SUPREME COURT OF CANADA RULES

by Jeff Webber

There are as many interpretations as interpreters surrounding the August 20, 1998 decision by the Supreme Court of Canada regarding Québec's right to secede.

Despite only a cursory address of aboriginal issues in the court's decision, a press release by the Assembly of First Nations (AFN) indicates that the assembly is pleased with the results.

The decision seems, however, to leave most of the difficult questions surrounding Québec's sovereignty to the political realm. Exemplary is the ruling on the place of the First Nations' in the process of negotiation. The court ruled that in the event of succession, "aboriginal interests would have to be taken into account."

The AFN argues that the court's ruling justifies the rights of the First Nations within the Confederation; rights that the assembly has persistently defended throughout the course of the debate on secession.

"The Supreme Court's decision concerning the right of Québec to secede unilaterally from Canada, is a justification of the First Nations' position concerning their rights within the Canadian Confederation," stated the AFN in a press release.

Phil Fontaine, the National Chief of the AFN, interprets

the decision as reinforcing the claims of the First Nations. But he reiterates the need for the First Nations to now assert those rights in the political spectrum.

"As part of this decision, the court recognizes the validity of our arguments in the whole issue of the rights of the First Nations," Fontaine said. "Now, it is up to us to develop these arguments to ensure that our rights will be protected in the possible event of a Québec separation."

Some First Nations leaders even saw the right of self-determination for First Nations across Canada embodied in the court's decision. Québec's Regional Chief of the AFN, Ghislain Picard, argued that, "paragraph 138 of the decision is, to my consideration, that which recognizes more than any other the right to self-determination and even secession. This paragraph confirms that, and I quote: 'the right to self-determination in the case of former colonies, in the case of oppressed peoples... or in the case where a clearly defined group is denied meaningful access to the government to pursue their political, economic, social and cultural development...' We see in this element of the decision a statement of the First Nations' right to self-determination across Canada."

As evidenced by the vast

array of interpretations by different political leaders, the nine judges in their unanimous decision clearly left some questions open.

In essence, the court decision delineated the process by which Québec could secede, while denying Québec's right to unilateral secession. The federal government would be obliged to negotiate with Québec on terms of secession if a clear majority voted Yes to a referendum on an unambiguous question.

"The referendum result, if it is to be taken as an expression of democratic will, must be free of ambiguity both in terms of the question asked and in terms of the support it achieves," the court wrote. "However, it will be for the political actors to determine what constitutes a 'clear majority on a clear question' in the circumstances under which a future referendum vote may be taken."

The vague nature of the court's decision provided the basis for innumerable declarations as to its implications.

Québec Intergovernmental Affairs Minister Jacques Brassard, for example, asserted that the court irrefutably accepted that 50 percent plus one would be a clear majority.

On the other hand, federal Intergovernmental Affairs Minister Stéphane Dion of-

(cont. from page 13)

In the July/August edition of *Z Magazine*, Michael Steinberg delineates the series of problems related to these plants. The Connecticut Yankee plant was closed at the end of 1996 after 29 years of operation. All three Millstone plants were subsequently shut down by the Nuclear Regulatory Commission (NRC) for consistently irresponsible and dangerous practices. However, the beauty of nuclear plants is that often the contamination does not simply disappear upon closure of a plant, but persists in virtual perpetuity.

In the fall of 1996 two workers at the closed Connecticut Yankee plant entered an area determined by the NU to be decontaminated of radioactivity. When the two workers emerged from the area they set off radiation alarms, and were

found severely contaminated.

Steinberg states that this led to Connecticut Attorney General Richard Blumenthal hiring nuclear expert John Joosten in April 1997 to investigate Connecticut Yankee's track record. Joosten's findings were frightening. In 1979 and 1989 the plant was revealed to have used badly damaged nuclear fuel rods, resulting in the spread of contamination within the plant and beyond. Further, the site's soil, parking lots, wetlands, roof septic system, silt in its discharge canal, water wells, and a shooting range three-quarters of a mile away were found to be thoroughly contaminated.

The potential dangers of nuclear power are exemplified most clearly in an October 1977 report on cancer deaths in the Connecticut area from 1970 to 1975 by Dr. Ernest Sternglass, professor of radiol-

ogy at the University of Pittsburgh Medical School. His study showed that in this five year period cancer deaths increased 58 percent in Waterford, 44 percent in New London, 12 percent in Connecticut and 8 percent in Rhode Island. Conversely, cancer mortality increased 6 percent for the U.S. as a whole, 7 percent in Massachusetts, and 1 percent for New Hampshire when comparing those same years.

Attorney General Blumenthal's disgusted declaration in a September 16, 1997 press release is understandable: "What we have is a nuclear management nightmare of Northeast Utilities' own making. The goal is no longer to decommission a nuclear power plant, but rather to decontaminate a nuclear waste dump." It seems, then, that evidence exists suggesting a need to investigate new and

Approves Court Decision

ON THE EVENT OF QUÉBEC'S SEPARATION

ferred a distinctly different interpretation. In his opinion, it was obvious that the court meant: "fifty percent plus one is not enough."

Clearly, federalists, sovereigntists and aboriginal leaders have all attempted to portray the decision as ruling in their specific interests. The

endum on secession was to receive a clear Yes majority.

The AFN perceives the opportunity to participate on an equal playing field with the federal and provincial governments as essential to the full recognition of their rights. The court decision, in their estimation, fulfills this end.

ally with the rights of the First Nations. Furthermore, the court states that even if there was secession it cannot be done without the rights and interests of the First Nations being completely protected, with their complete and equal participation in all stages of the process," the assembly's press release stated.

Further, the AFN argued that the court's decision demonstrated that without negotiations with the First Nations, Québec's separation would not be recognized by the international community. The decision is regarded by the AFN as an essential reference which illustrates their fundamental right to inclusion in the political process in the event of the separation of Québec.

The assembly argues that the court's decision shows that subordination of the First Nations to the federal and provincial governments in relation to this issue would be unacceptable.

Picard sums up the stance of the AFN: "This decision greatly delights us since it supports what we always have upheld, and that is that, as peoples, we have aboriginal rights, native rights and treaty rights that cannot be swept away by a backhand from the federal and provincial governments."

- with files from The Globe And Mail



PHIL FONTAINE NATIONAL CHIEF OF THE ASSEMBLY OF FIRST NATIONS

emphasis of the court's decision was placed on allowing the central political players in the debate to ultimately determine the end result if a refer-

"So, this decision means, for the First Nations of Canada, that neither Québec nor any other province in Canada can interfere unilater-

innovative forms of energy production.

Yet another case of nuclear mismanagement can be found in Ontario's nuclear reactors which are operated by Ontario Hydro. The problems of Ontario Hydro's nuclear reactors in 1997 were exposed by a report of the Atomic Energy Control Board, the federal nuclear safety controller. The AECB stated that the immediate threat to the public was low, but that Ontario Hydro had consistently failed to follow regulations. One incident cited in the report occurred on June 13, 1997, at the Darlington station. A bin containing radioactive material was sent to Lasco Steel for recycling. The steel company routinely monitors for radiation and its alarms went off. The material did not pose a threat to the public, it was said, but the workers at the

steel plant could clearly have been contaminated had the radiation not been detected. These sort of incidents are unacceptable, and illustrate the problems associated with the nuclear reactors to date. If we consider the Connecticut case, some of the hazards of the 1970s were not exposed until last year. It is thus quite probable that malfunctioning nuclear plants in Ontario today are, indeed, having a deleterious effect on public health which may not be revealed for some time to come.

So, returning to the question of exporting Canadian-designed nuclear reactors abroad, we must question the validity of these trade projects. There are historic examples of the complications and hazardous consequences of utilizing nuclear energy. Of course, the Canadian government is interested in making money above

all, and the foreign market for its Candu technology is clearly a significant source of income. As taxpayers, we can, and must reject the export of our nuclear technology while supporting the study of new, alternative sources of energy that will not cause an excess of cancer deaths, among other things, in the years to come. The Liberal government argues that its nuclear reactors in Romania will be replacing high-cost, high polluting, coal-fired plants. True, but this is short-sighted. Coal-fired plants do produce high levels of pollution. However, once closed, these plants no longer represent a serious threat to the public good as closed nuclear plants do. Coal-fired plants must be replaced, but not with an energy source that has been shown to repeatedly cause radiation and loss of human, plant, and animal life.

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Powell Building, 3637 Peel St., Room 200

The Texture of Solitude

by Gabe Flores

ALBERTO GIACOMETTI
AT THE MONTREAL MUSEUM
OF FINE ARTS

The Alberto Giacometti exhibit, now showing at the Montréal Museum of Fine Arts, features over 150 pieces from this prominent 20th century artist. An in-depth retrospective which draws on both public and private collections from around the world, this exhibit features drawings, paintings, and thought-provoking bronzes.

Considered by many as the greatest sculptor of the 20th century, Giacometti's assembled works show a progression from Surrealism to a more traditional representation of the real — a term often associated with the existentialist movement. But as Giacometti's brother Bruno describes it, "he sought to achieve the greatest possible likeness to his model." Alberto put it best in his own words, interpreting his work as "copying reality".

Many of the sculptures in this exhibit, and particularly those of his wife and favorite model, Annette, attempt to capture the gaze of his subjects. This focus became an obsession for Giacometti in the last years of his life. Great attention to the subtle details of the eyes, those hollowed out bronze shells glistening in the halogen light, allowed Giacometti to evoke a sense of solitude; a sense of the unspoken dignity existing in every human being.

One of the centre pieces of the exhibit, to which an entire room is devoted, is the *Women of Venice*. While none of the statues are exactly alike, they all have the same stoic, fearful, yet determined aura. Perhaps they are a reflection of Giacometti's mother, a woman with strong resolve and backbone but with an equally delicate side.

Giacometti's artistic transitions mirror the philosophical maturity he gained with age. Living and working in Paris during the heady times of the Post-War era, Giacometti was associated with such existential proponents as Jean-Paul Sartre, Henry Miller and others in the Parisian community. Therefore it is no accident that Giacometti's sculptures became diminutive in stature, with less detail and yet still consuming space and representing the artist's perception of man, existence, and his role in the universe.

In the many cafés of Paris, Giacometti would sketch scenes of everyday life. The final room of the exhibit, entitled *Paris without End*, displays several dozen works ranging from building facades to a view from a café window complete with speeding cars and passers-by. Captured in his element, Giacometti was the prototypical artist.

While sculpture is the cornerstone of this exhibit, Giacometti's talent lay in his ability to touch three artistic disciplines and successfully convey his ideas in bronze, on canvas, or on paper. His preferred medium, drawing, allowed Giacometti the freedom that sculpture and painting couldn't. Yet it didn't restrict his

ability to work with texture. To him, drawing was the perfect marriage between sculpture and painting. Drawing also allowed Giacometti spontaneity — a luxury not afforded to his sculptures.

Oftentimes, Giacometti's mother and brother served as his favorite models portrayed in paintings and bronze. While critics would argue that the repeated portrayal of the artist's own family is limiting, it was in Giacometti's philosophy to strive for perfection. Giacometti was known to return to old works for slight changes, especially in his paintings. In one instance, Giacometti's gift to a dear friend was subject to chiseling with a

PHOTO BY YOUSUF COURTESY OF THE MONTREAL MUSEUM OF FINE ARTS



Portrait of Alberto Giacometti, Paris, France, 1965

pocket knife every time Giacometti visited.

The exhibit continues until October 18 at the Montréal

Museum of Fine Arts, 1380 Sherbrooke Street West.

Open Tuesday to Sunday from 11 a.m. to 6 p.m. and Wednesday until 9 p.m.

by Paul Reeve

Russell Smith and the Secular Apocalypse

It's ironic that I put in earplugs as I sit down to write a review of Russell Smith's new book, *Noise*. I'm at a table in a busy restaurant. Interestingly, the earplugs are the same loudly fluorescent orange as the cover of the book which is published by the Porcupine's Quill, in Erin, Ontario.

I put in earplugs for the same reason that this book's protagonist, trendy Toronto journalist and food critic James Rainer Willing, tries to insulate himself from the grating sounds of Toronto life as he sits down to write long-overdue articles and reviews. From the book's very beginning, Willing is situated right in the midst of the city's din. But although he complains about it, it's clear that his shallow life depends crucially on the energy, the constantly moving life of the big city which draws so many of us.

Willing is immersed in the very grant-dependent arts scene of Toronto, though he maintains a hiply self-aware distance from it all. And Smith painfully parodies some of the most enthusiastic participants in this scene in a very satisfying way. Spoken word poets and video artists are among those he satirizes with hilariously pinpoint

accuracy.

Willing lives a comically slack life. Failing to listen to messages from his landlord over a period of months, he arrives at home one day to find his furniture and belongings being tossed out the window by its new yuppie occupants. Moving in with friends temporarily, he churns out painfully pretentious reviews of trendy restaurants in spare moments between the constant stream of distractions and pointless preoccupations dominating his fashion-driven life. He shares a sophisticated disdain for most aspects of everyday life with his indolent, culturally chameleonic friend De Courcy.

His need to fill in the form of his life with some sort of content only peeks through in embarrassed private moments of recollection — he had been a violinist and a music student in university, and a violin still hides under his bed like a carcass in a closet.

Willing has some moments of contact with the serious world of fashion and flash journalism when he is commissioned by a glitzy New York magazine to write a story on an obscure Canadian novelist mistakenly believed to be famous. The portrait of this artist,

Ludwig Boben, is Smith's poke at the CanLit Survival cliché. Driving with his photographer to the interview, Willing expresses his urban, urbane contempt: "There's one Boben book, I think it's *Cold Season*, or maybe it's *Comfort of Winter*, which ends with the line, 'a story which Canadians must never tire of telling.'"

"She shrugged. 'I have no idea.'"

"I'll tell you what you think of it. You don't give a shit. I'll tell you what I think of it. I don't give a shit either. But I also think it's the worst bullshit I've ever heard. I think," he said, accelerating, "that Ludwig Boben is a fucking asshole."

Willing comes to a turning point when his article appears in the "New York magazine", totally rewritten and gutted of what little literary and cultural content he felt he could include, not to mention all references to Canada. Retreating temporarily to his parents' home in small-town Ontario, he swears off of the whole scene which has circumscribed his life, and vows to do something with substance.

Thus, suddenly finding himself

in demand, Willing starts an idea-focused column on music and moves into a quiet apartment and neighborhood in Toronto. Nonetheless, at the close of the book Willing turns out to be as tied to the crash and bustle of high-pressure city life as ever.

Noise is a very funny, fast-paced book. Like Smith's last book, *How Insensitive*, it cuts satirically into the grant-dependent high-cultural world of hip Toronto. In it he flashes a literate, intelligent sensibility. Although sometimes he seems a little too absorbed in his own cleverness with characters acting primarily as types to jab with his sharp, mocking pen.

Though criticizing the government-funded arts world of which Smith is a part (the Acknowledgments include thanks to the Canada Council and the Ontario Arts Council for grants), he also shows up the frequent shallowness and triviality of the popular, commercially successful alternatives which centre on the great American cities and their pretensions. He even offers a glimmer of hope, in the end, for those who dearly wish to believe that hype and hollow-ness are not the inevitable endpoint for Canadian culture.

The Modern Rhythm of Dance

performance

UP CLOSE AND PERSONAL WITH TERESE CAPUCILLI AND DONLIN FOREMAN

by Anna Alfredson

"Who, if I cried out, would hear me among the angels' hierarchies? And even if one of them pressed me suddenly against his heart I would be consumed in that overwhelming existence. For beauty is nothing but the beginning of terror, which we still are just able to endure, and we are so awed because it serenely disdains to annihilate us. Every angel is terrifying." *First Elegy* - Rilke

In their fifth and final dance entitled *Threshold*, Terese Capucilli and Donlin Foreman shook the firmament comprising a small studio on Mount Royal East. As Rilke writes, beauty and terror are often part of the same horizon and they were in this emotional and elegant dance.

Stretching the red strings attached to the front of her costume, Capucilli animated her own "heart strings" and crept out of a womb-like enclosure on the studio's floor. As the dance proceeded, Capucilli's character seemed to orchestrate the movements of Donlin Foreman with her undeniable presence until finally coerced back into her amniotic enclosure.

This striking performance was held by Buglisi/Foreman Dance in preparation for their upcoming New York season this October. But this performance partially recreated a workshop setting as the dancers prefaced each of the pieces with short explanations of material, choreography and methods employed. The result is a unique experience and learning opportunity as much for the dancers as for the audience. In fact, the setting was so informal at the outset (Foreman even commented on their rehearsal costumes in mid-lift) that the professionalism evidenced towards the end of the night was a little too concealed. But gradually the dancers and the audience found their places and were able to reap the benefits of the workshop-performance process.

In their mini-lectures, Foreman and Capucilli also explained the origins of the Buglisi/Foreman Dance. After nearly 20 years with

the Martha Graham Dance Company, Donlin Foreman, Jacquelyn Buglisi, Terese Capucilli and Christine Dakin formed and stepped out on their own to choreograph and perform original works.

Of course, with 20 years un-



...ING FROM FILEDS OF LOVES, TERESE CAPUCILLI & DONLIN FOREMAN

der the tutelage of Martha Graham, the influence the group retains from her is strongly evidenced in technique and the personal experiences from which the group draws their creative impulses. The piece described above was choreographed at the time of Martha Graham's sickness and death. Once understanding this, it is easy to read into the piece the pain and suffering endured by Graham and those around her even though the piece is not in homage to her or inspired by her alone.

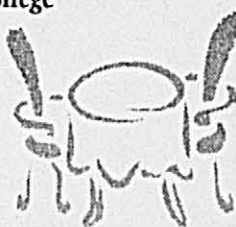
The other pieces in the night's repertoire included a solo which combined dance with dramatic theatre inspired by Sarah Bernhardt. Capucilli, dressed in an elaborate costume reminiscent of the Victorian era, portrayed the character of Bernhardt and the roles she played in a whirlwind of micro tales spoken through the language of a dancer's body.

Buglisi/Foreman Dance hold a performance in Montréal once a year. Prior to that they conduct an intensive workshop which Montréal dancers should look forward to. And by all means, if you appreciate Graham technique and can make it to New York this October, the trip will certainly be worth your while.



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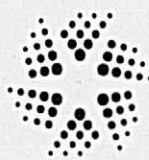
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PHOTO BY BEN HARDY

Photo Essay

by Lori Braun and Ben Hardy

This year's sixth annual Divers/Cité gay pride parade was the largest ever, drawing a record 400,000 spectators and a broad range of floats and marchers from across the queer community. In addition to more familiar participants, the colourful procession featured groups of gay and lesbian Raelians, Iranians, and Montréal Mayor Pierre Borque. In attendance as well were four other mayoral candidates and other politicians, including Bloc Québécois leader Gilles Duceppe. The annual event has grown since 1993 when it drew a mere 5000 people. In fact, organizers predict that next year a new route will be necessary to accommodate the crowds. Along with celebrating queer culture, the parade is an economic boost to the city and the Gay Village; drawing spectators and participants from across Canada and abroad.

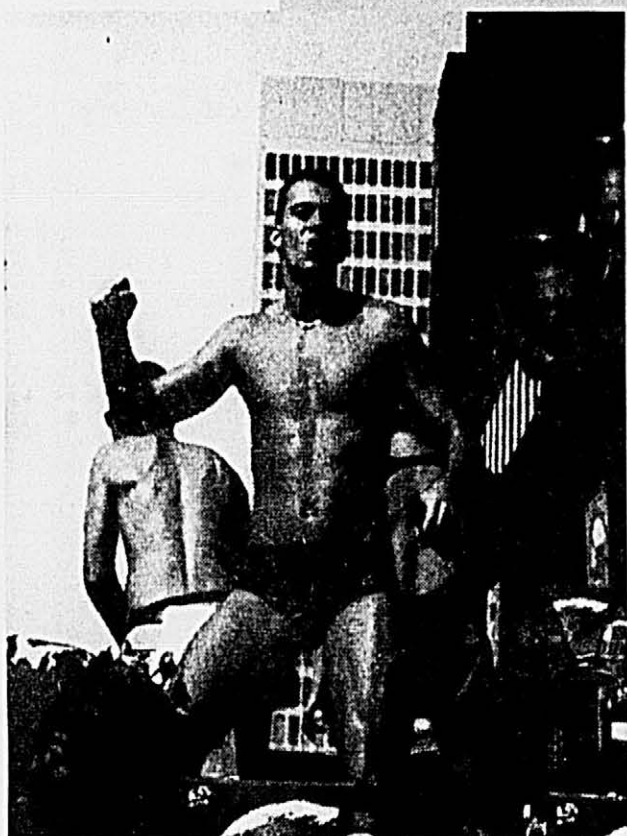


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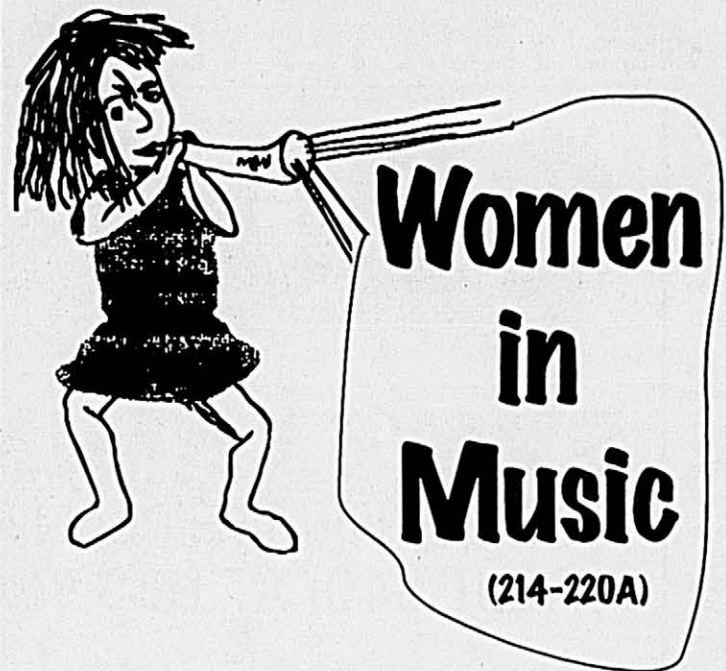
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